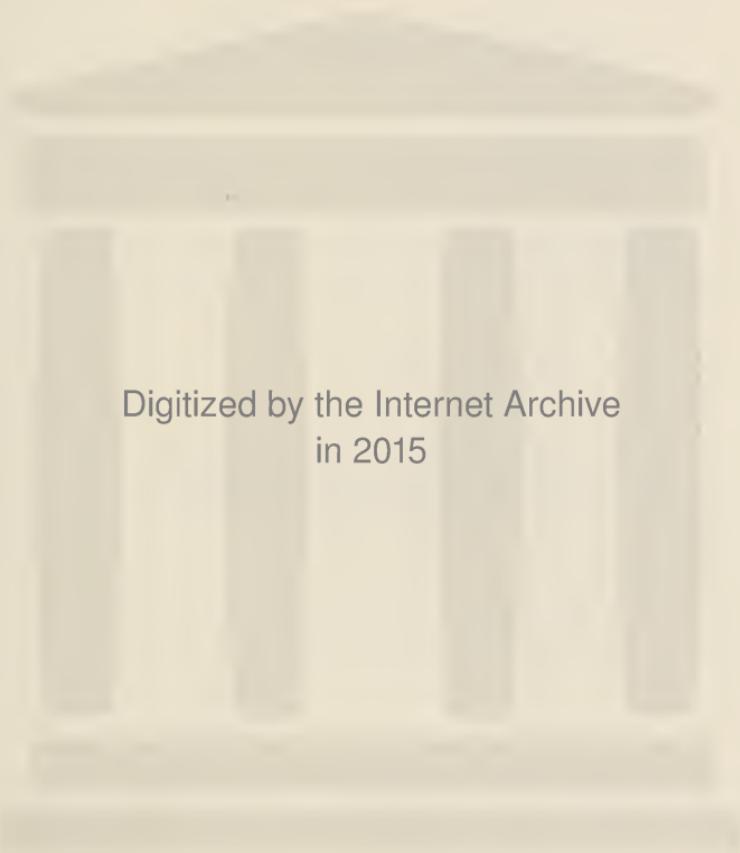




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THE
Banner of the Covenant.

DECEMBER, 1858.

THE GENERAL ASSEMBLY OF IRELAND AND
INDIA MISSIONS.

By papers recently received we learn that "the Assembly" held its meeting recently in the city of Derry. The meeting was large, and one of unusual interest. The various schemes of the Church are in a very flourishing condition, and the Church exhibits much life in every department. Missions occupy a large share of their attention, and the reports of the Continental, Jewish, Colonial, and India missions were all very encouraging. Two returned missionaries from India were present, and addressed the Assembly. We present our readers with one of these addresses.—ED.

Dr. Morgan having read the report on Foreign Missions, the Rev. J. McKee, one of the Assembly's missionaries to India, then came forward amidst demonstrations of applause. He began by stating, that last year he had called the attention of the Assembly to the necessity of an increased supply of New Testaments for the people of Gujerat. For this object, he issued an appeal to ministers, and many others throughout the three kingdoms. To this appeal most cheering responses had been made, subscriptions having been received from all classes, from titled nobility down to the humblest peasant, and from the wealthiest merchant, down to the poorest Sabbath-school scholar. (Cheers.) For this scheme, he had already received, in voluntary offerings, £500, and, during the coming year, a similar contribution was confidently hoped for. The British and Foreign Bible Society have offered a supply of paper gratis, for whatever amount of Scriptures this scheme may enable him (Mr. McKee) to supply for the people of Gujerat—that is, for every £900 subscribed, the Society will add £300. Hence, already about £1200 have been secured, and this sum will enable the mission to put into the hands of the people of Gujerat 2000 copies of the Gospel of Christ. (Hear, hear, and cheers.) Mr. McKee went on to say that he solicited both men and means for Gujerat, and to this object he would now address himself for a few minutes. The science of mathematics, he said, has its axioms. Indeed, all the sciences have their postulates and first principles, and, in like manner, at the foundation of all missions lie two or

three delightful axioms, such as the following: It is predicted that Christ shall reign till all enemies be put under his feet. His kingdom shall be established over the whole earth. That kingdom is now, amidst all opposition, extending on the right hand and on the left. The teeming millions of India—though still groaning under Satan's yoke—must yet be subjects of Christ's peaceful rule. But how is that great work to be achieved? Not by angelic forces, not by the brightness of Christ's person and glory, but chiefly by human agency. Christ, in his amazing economy, has chosen human agents—as his Church—to do his work here. His commission, "Go ye into all the world, and preach the Gospel to every creature," and his promise—"Lo, I am always with you, even unto the end of the world,"—were given to men: and slow as men—his Church—have been, Christ, in his amazing condescension has waited on them, and feeble, and formal, and faithless as they have been, Christ has been faithful to his engagements, and has already, by human agents, conducted millions to glory. That men—those who were once rebels—are to fight the Redeemer's battles, repulse Satan, and bring over the world to Jesus—to glory—is one of the most amazing exhibitions of the condescension of Christ, of his power, and of his love that could be witnessed. But this lays the Church under vast responsibility. The commission of Christ is explicit, "Go ye," &c.—the promise sure, "Lo, I am," &c. Let the churches of Christ be zealous and faithful, and Christ's kingdom must continue to increase. Our fellow-men groaning under Satan's yoke must soon be set free. But if, on the other hand, the wheels of his chariot linger, if Satan's kingdom remain undiminished—the fault rests not on Christ. If the millions of India, amid all our facilities to give them the Gospel, remain unenlightened, if the seven millions of Gujerat continue to groan under their idolatrous burdens, we have no right to charge this on Christ—no ground of accusation against other churches—we ourselves are guilty. The reason is, we have failed to respond to Christ's command—"Go ye," &c.; we have not trusted his promise—"Lo, I am," &c.; we have not sought the outpourings of his quickening Spirit on India and on ourselves. If the millions of Gujerat be still hastening down the rapids of idolatry in numbers undiminished, and engulfed in ruin, it is we who are to blame—we have failed to stretch forth the hand of mercy to save—for God has, in an especial manner, brought these millions within our reach. His special commission to this Church has undoubtedly been, "Go forth to the millions of Gujerat, preach the Gospel to one and all;" and his promise is still fresh—"Lo, I am with you always."

Are we adequate to the work? We are. India is a vast continent, containing plains of vast extent, but which are subjected for eight months in succession to the scorching influences of the sun. To irrigate these vast plains, God supplies not the gentle murmuring rills which gladden our insular homes, our ever-verdant isles, but he sends forth from those everlasting mountain peaks the

broad Ganges, the mighty Indus, and the wide-sweeping Nerbudda. Nothing else could assuage the thirst, or develope the resources of those arid plains. The Church of Christ must be nourished and enlarged. Egypt, the most powerful kingdom of the earth, must be her cradle and her guardian. She must have a house suitable to her magnitude, where she may worship God, and enjoy her Sabbaths. Canaan must be planted and cultivated until it flows with milk and honey, and then it must be given up to her as her home. All Jewry must hear the Gospel proclaimed; Christ sends forth not two or three, but seventy disciples to do the work. India must be redeemed from the monstrous system under which she groans. Her kings must bow not to Moloch, but to Christ. Over her wide dominions the Prince of Peace must reign. Christ will, in accordance with his sovereign rule, effect this by human instrumentality. To England and to the Churches of the Reformation he committed this work. Why not to France? She was powerful in arms, and had extensive possessions there. Why was not her military powers called on to humble the proud Brahmin, and shatter to pieces the car of Juggernath? France could not give India liberty. She could not give India what she herself possessed not, but what India most needed, "The glorious Gospel of the blessed God." Why must Portugal cease her Indian colonization, and give up her choice possessions?—why do we find the streets of her once beautiful cities deserted, and her lofty cathedrals the abode of the noisome bat? Why, in the beautiful colony of Damaun, did I observe the only remaining priest chant his service to a single hearer, and that hearer a foreigner, while thousands of natives were within hearing of the bell which tolled on his cathedral? It was because Portugal withheld from India the living Word, because she could merely transfer India from one portion of Satan's kingdom to another. Herself enslaved, Portugal could not give liberty to idolatrous enslaved India, and India drives her from its shores. God gave India to Britain because he had fitted Britain to do his work there. Britain, herself free, rejoicing in her noble institutions, enjoying great and glorious privileges, was a fit agent to break the chains of idolatry and elevate the millions of India. It was because England held unfettered the everlasting Gospel, and could send that Gospel, and give men and means to translate and proclaim that Gospel to India, that she is given possession of that land. By means of England and the Churches of the Reformation, the great river of God was to flow forth and irrigate and fructify the broad plains of Burutkund. That England has been faithful to the trust committed to her is a different question. Our concern is with Gujerat. That portion of India God has called us to occupy. Christ has given us our commission there, and promises us his presence. Let us for a moment survey the field, and then the manner in which we execute our commission. Gujerat comprehends the peninsula of Katiawar, the fertile Zillahs, or provinces of Surat, Baroach, Kairah, and Ahmedabad, the territory of the Gaikawad of Baroda, and some minor states. The annual

revenue of the four provinces alone amounts to £670,000. Katiawar has a population of 2,000,000. The city of Ahmedabad contains a population of 100,000; of Surat, 800,000; of Baroda, 50,000. Besides these, are hundreds of well-peopled towns and villages, containing in all a population of 7,000,000! The whole land, from Damaun on the south to Palunpur on the north, from the far-famed Dwarka on the west, to Ujein on the east, open before us!—indeed, I may add, the whole of Rajputana, and of Cutch, if we will, are open before us, an extent of country more than double that of Ireland. Then, we have arrayed against us gigantic and well-matured systems of error—all imposing to the senses—all imposing to the natural man—dictating to their followers all they are to say and do—all they are to eat and all they are to drink—all they are to learn and all they are to worship, and one and all holding out rewards pleasing to the natural mind. Here we meet with a people not in a state of barbarism, but of semi-civilization, all ready to defend their own systems, but yet willing to hear the claims of Christianity. Here are the Puranists, whose name is legion, who worship Shiv, *i. e.* the devil; who boast not of one but of ten incarnations, of fasts and feasts, of penances and mortifications, of acts of self-denial and of liberality also, to which we have no parallel here. Then comes the Brahmniganist, who argues that God is everything and everything is God, that matter and mind are the Supreme, that (*e. g.*), that which speaks in us and thinks in us is the Supreme; and hence, that it is God who originates murders, adulteries, thefts, false witnesses, blasphemies, and all this the Brahmniganist actually avows, and holds himself guiltless and irresponsible for all his thoughts and actions. Next comes the atheistic Jain or Budhist of India. Their number and power in Katiawar and Ahmedabad are very formidable. This arises from their wealth and zeal in propagating their tenets. Indeed, they rule many of the people with a rod of iron. They are the money-lenders of the country, and princes and British officers borrow largely from them, and at a destructively high interest. A short time before I left India, a widow of one of these Jain merchants built a magnificent idolatrous temple at an expense of £70,000, and this was but a small fraction of her wealth. At the dedication of that temple some hundreds of thousands were collected, somewhat resembling the multitudes who bowed down to the image raised by Nebuchadnezzar in the plains of Dura. Cholera broke out among those huge throngs, and for months the noise of lamentation and woe was heard over most of Gujerat.

These Jains deny a first cause, and assert that the world is composed of physical and intellectual principles which have an eternal existence; that these sometimes become deified in human form; that there is no deity greater than the Tir-thunkai, or sage, and no higher state of happiness than that of emancipation. But with these Jains the cardinal virtue is, preservation of animal life, and the cardinal vice is destruction of animal life. This position they urge on all occasions, and with unyielding tenacity. Their uniform

objection in answer to all our preaching is, " You eat animal food, you take away life." They are not only vegetarians themselves, but, if possible, they will force all in their power to become so too ; and in many parts of Katiawar, Mussulmans and other flesh-eaters are compelled by these intolerant Jains to abstain from animal food. I know several native princes who, because in pecuniary matters they are in the hands of these Jains, are forced to prohibit the killing even of a kid throughout their territories. Then again, we meet with thousands of Mohammedans. These admit the Divine origin of our Scriptures and hold several cardinal truths regarding the nature of God ; and here we have a basis of operations. But they assert that our Scriptures are superseded by their Koran ; that Abraham, Moses, David, and Christ were superseded by Mahomet, the greatest of prophets ; and on the doctrine of the incarnation they look with supreme contempt and scorn. They maintain that our Scriptures are, by translation and other means, changed and adulterated ; and yet, when we elicit their views of the truth, they manifest either supreme ignorance or puerility—for example, that Adam's body reached the seventh heaven, and was created a thousand years subsequent to his soul ; that in consequence of the Fall and other mistakes, he was reduced to the diminutive size of eighty feet ! that the trunk of the forbidden tree was of gold, its branches of silver, and its leaves of emerald. From each branch sprung seven ears of rubies, and each ear contained five grains ; these grains were as white as snow, sweet as honey, and fragrant as musk, and each as large as an ostrich's egg. Then we have 30,000 Parsees, the fire-worshippers of Persia, all speaking the Gujerati language. These are the most intelligent and enterprising natives in Western India. At their head stood the famed Baronet Jimsetji Jijibhai, the merchant prince of Bombay. In many respects he was truly princely. For the erection and endowment of a medical college, a poorhouse ; for the construction of water works and other public institutions, he gave, during his life, £250,000 !! One of his sons is presiding barrister in the Company's Court at Bombay. These Parsees maintain that Zeruam is the supreme god—the first cause, time without bounds. They teach that, to obtain a son, Zeruan sacrificed for a thousand years ; that, as the fruit of his sacrifice, Hormuza, the good principle, was born, and, as the fruit of his doubt, Ahuriman was given ; that these two principles are ever contending against each other as the originators of good and evil. These Parsees worship the elements, especially the sun and fire. Within our mission sphere they have fire temples, which are held most sacred, and where the fire is never allowed to become extinct. One of their Amshaspauds thus addresses Zoroaster—"Erect in every town and village *alish Khanas*—i. e. places for fire—appoint priests, with settled pensions, as their guardians, for fire is produced from the glory of God, and thou knowest it is useful to the whole population of the world, and no person can do without it, and he who places fire and odoriferous articles on it will always remain young and never become old." At the present time there is a re-

markable movement and inquiry among these Parsees. Several are questioning whether such a man as Zoroaster had any existence. Multitudes are ashamed of the utter puerility of their system; and, which is more cheering, many are canvassing the claims of Christianity, and several have already embraced the truth. One of our own missionaries is, or was, a Parsee. Then we have one hundred thousand low castes, who are excluded by law from all places of trust and emolument. These sacrifice to demons. Their worship is literally devil worship; and yet, these are among the most useful and the most accessible of the community, and among them we have some of the most cheering instances of Christian and single-hearted reliance on Christ Jesus. Here are seven millions of human beings comparatively civilized, capable of perceiving truth, and all of them accessible to us as missionaries. But these seven millions yield themselves wholly to superstitions and idolatries, degrading and puerile beyond description. Here are systems thoroughly matured, containing a little truth, but mingled with grossest errors—systems by which the prince of darkness rules, unopposed, over their souls; and truly with a rod of iron. Now the question is, how are six or seven missionaries to overcome the enemy thus entrenched in these strongholds?—how rescue seven millions of souls from his iron grasp? How could these feeble few pass over the whole land, and reason with and convince these millions of error?—millions, observe, whose creeds are totally hostile to the truth. How could six or seven missionaries reason with, and instruct, and convince of sin (for this is Christ's mode of procedure) as many millions in which the light of nature is so sadly obscured! How, for example, could one missionary, during the day in each year (for this would be the proportion), convince, and enlighten, and bring to Christ, the one hundred thousand idolators of Ahmedabad? and how could a second, in a like space of time, win over the eighty thousand depressed and idolatrous inhabitants of Surat?—for this is what you, virtually, give your missionaries to do! Humanly speaking, the thing is utterly impracticable. Suppose Ireland to be as dark and superstitious as it was three hundred years ago, would our six or seven ministers in Derry—valiant and efficient as they are—undertake its evangelization? Would our Assembly do all it ought to do, by sending them alone to proclaim the Gospel in Ulster, Leinster, Munster, and Connaught? Would they, alone, be adequate to encounter the prejudice, the ignorance, and the bigotry appearing on every side? They would, indeed, acquit themselves like men, like giants, for the truth, as they ever do; but they would be continually crying out: "Who is sufficient for these things?—the instructions we give in this city to-day must be all but effaced by counteracting evil influences before we can return;" or, would our Assembly say to Dr. Edgar, the patriot of Ireland and of the world, why expend so much talent and capital on Connaught? Reduce your superfluous band there—one missionary and one assistant are adequate to instruct and enlighten the enslaved, ignorant children of Connaught.

If this be so, why have a willing people, just now, laid at his feet, for Connaught, £2100! Yet you impose a heavier burden on your missionaries to India, and you expect immeasurably more at their hands. You do not look for miracles here—why expect them in India? You have a great work to accomplish in Ireland; you have resources adequate, and you are employing them. Christ has given you a great work to do for him in India. You have resources. Why, instead of employing them, do you look for miracles which God never promised? Christ never meant this great Church to do his work in Gujerat with six missionaries. You have resources in store. At the proper moment God draws on them, and he does so without making unreasonable demands. Let us not persuade ourselves that we have no resources for the evangelization of Gujerat. The fact that God has called us to labor there is an evidence that our resources are adequate. When God has work to be done either in the moral or physical world, he knows where to find resources, and on these he ever makes reasonable demands. The period arrives in which nations far distant must, by the Leviathan of the ocean, be brought nigh, in which, by the application of steam to machinery, knowledge may increase. An essential instrument is required. That instrument God has for ages stored up in the bowels of the earth, and, just when required, the exhaustless coal mines of England and of the world pour forth their treasures. An overgrown and impoverished people must be dragged from a home to which they unwisely adhere. Far distant lands are to be colonized and enjoyed; gold mines, which from the creation had lain concealed in California and Australia, are, at the proper moment discovered, and are now doing for the world, what patriots and politicians labored in vain to accomplish. The Bible is required for Wales—it is needed for the world. It must be sent to peoples and tribes in one hundred and fifty different languages. How shall this Herculean work be accomplished? An agency is in store, of which the world never dreamed, and indeed of which the Church was not aware. The British and Foreign Bible Society stands forth as the messenger of the Churches and of the glory of Christ. The time draws nigh when Christ will break down, in India, the most stupendous and most monstrous systems of idolatry ever Satan reared, and bring under the influence of his rule one hundred and eighty millions of souls. The Crescent shines for a little, but it only increases the thick darkness. The Mussulman sword cannot reform the idolatrous, depraved heart, and hence that sword must be withdrawn. The Cross is erected on Portuguese battlements along the coast of India, but Portugal offered the adulterated waters of the Tiber instead of the pure water of life. India refuses to drink, and hurls Portugal from her shores. All this time, in an obscure island, scarcely discernible in the atlas of the world, a wonderful preparation is going on. There the seeds of the Reformation had taken deep root and were yet to bring forth an abundant harvest. A Tyndale and a Wilberforce, a Haldane and a Carey, are raised up to effect mo-

mentous changes. Liberty—that liberty wherewith Christ makes his people free, was working wonders. England went on, increasing her opulence, extending her noble institutions, promoting her evangelical reforms—growing in vital godliness, until, shall I say, the sword of a Clive and the pen of a Wellesley dictated in India. No, but until the vast plains and yet unexplored mountains of Buruttkund are given over to the Churches of the Reformation. Gujerat must also be reclaimed. As yet anarchy has prevailed there. Its fertile plains had long been desolated by civil wars. Mahratta, and Mussulman, and Rajput chiefs had long waged fierce contests for rule there, and a large proportion of the community subsisted by plunder. But British influence extends to Gujerat also. These haughty chieftains must be humbled; and a Walker, a Duncan, a Willoughby, go forth and reduce these tribes to order. Robber chiefs and murderous Thugs are given to know that they can plunder and murder no longer. The industrious are assured that they shall henceforward enjoy the fruits of their industry. The whole country becomes ripe for the Gospel. Who shall be its bearer? From Ireland the bearer must go forth to these millions. Who could have imagined this? At that time, on our largest body, lay the withering, iron hand of Arianism, that section was beleaguered by the enemy, and the mission zeal of the smaller bodies was too languid to be felt beyond our own province. But God raised up an agent—a Havelock of Ulster—who, with a small yet resistless band, assaulted this stronghold, drove out the enemy, and procured liberty for our orthodox captives. The two great sections of Presbyterianism, assimilated and increased in vigor, must become united. The veterans of these respective churches look towards each other with fraternal yearning love. Our students unite in a common meeting for prayer and hallowed intercommunion. It is poured out on our laity, and our churches are no more twain, but stand forth one united host, prepared for the Lord's work. The first act of our United Church was worthy of her, and glorious in the eyes of her Lord. On the memorable day of the union, our great Assembly emphatically stood forth as a missionary church, by the designation of our two first missionaries to Gujerat. There you gave a suitable response to the command of our Great Head, “Go ye and preach the Gospel,” &c. Greatly has the Lord Jesus honored our Church by enlarging her, and calling her to this work in India; and for a time the labor was worthy of the favor conferred. But have we been faithful to Jesus, our Head? Have we been executing the agency assigned us? Have we, in proportion to our resources, been conveying the message of peace and good-will to the millions of Gujerat? No, assuredly. Our mission has been in existence for eighteen years, and yet for the last sixteen years we have not increased our band by a single additional missionary; and, from debility and advancing years, our mission band is at this moment weaker than it has been for the last ten years; and, if not soon supplemented, we must virtually relinquish much of what we already occupy. In two of our stations

we have but one solitary missionary; and a third, which once proved the most faithful, has been virtually abandoned. For seven years a voice from Ahmedabad, with its population of one hundred thousand, has been crying to you for aid, but as yet it has cried in vain. Multitudes of towns and villages never hear the voice of a missionary; and those we are able to overtake can at most hear but a few hours once or twice a year. The Hill tribes, and the millions of Rajputana and Kutch, have yet remained unvisited. Our work, indeed, is scarcely yet begun. How can it be otherwise, since, for example, at this moment not more than five missionaries (and one of these belongs to the London Missionary Society) are in the field? Instead of advancing, we are virtually receding. Rest assured, if we continue thus unfaithful, Christ will find other agents to do his work, and we must retire. Do any suppose that our resources are inadequate? We were never so strong in resources. In men and money, in intelligence and zeal, our Church was never richer than she is at this moment. In every district, in every town and village, and almost in every street in Ulster, the Gospel is proclaimed. Our Church is extending her agencies over all Ireland, and to America, New Zealand, and Australia. We have 550 ministers and several licentiates at home. We have an army of Sabbath-school scholars, and young men's associations, greater in number and richer in love than ever we had before. We have merchants (merchant princes if you will), and farmers, and architects, and mechanics, more intelligent, more enterprising, and more wealthy than when you first sent six missionaries to Gujarat. (Hear, hear.)

You are more than 600,000 strong, and yet you can only afford six men for seven millions! while you consider five hundred and fifty ministers too few for you, less than one million of *enlightened* Presbyterians. And how much do you give to the support of missionaries in India? For each Presbyterian among you how much do you give? *Just a little more than one halfpenny a year!* It is true a few give liberally and heartily, multitudes give sparingly, and other multitudes gradually, and thousands give *nothing at all*. Here is a solemn practical question. Is this all you can do—all you can give of that wealth which God so bountifully bestows on you? Is this a becoming exponent of your gratitude for civil blessings—for free institutions, for the Gospel, and for the blessed privileges you enjoy in your public sanctuaries? Are six agents all you could afford? Ah, yes! you could afford fourfold the wealth, and fourfold the men, if *you would*, and still be richer than before. *Three pence a year* from every Presbyterian in Ireland, would support more than twenty missionaries in India. Would this be an unreasonable demand on our Church? None would say so, and none would feel it so. (Hear, hear, hear.) But just now we do not ask more than this. We ask two pence a year for every Presbyterian in Ireland. This would support twelve missionaries, viz., three for Rajkote and Purbunder, three for Surat and Boroach, two for Gogho and its suburbs, and one to supply

the place of any absentees on account of sickness. The principle of giving, however, need not be one uniform rate for each. While the mite of one may be equal to a farthing, the mite of another may be ten, or a hundred, or a thousand pounds. Let ours be the Gospel principle, viz., "as God enables him." Let the rule which God prescribes, that is, the Gospel and conscience, be our rule, and then we shall have no lack and no failure. Be this the rule, and then we shall have done with the cold arithmetical calculations, "How little can I decently give?" We shall then have the prayerful hearty offering proportioned to the power of giving, and bestowed not on man's work, but "lent unto the Lord." But some may be under the impression, "Our foreign mission is fruitless, and affords but little hope." Were it even so, here is an open door, and therefore, Christ's command to give is absolutely binding, irrespective of results. But God has given us fruit far exceeding our labors. (Hear, hear.) Instruction has been given and received by many. The truth, by means of the human voice, the Gospel, and tracts, is leavening the masses. Many are giving up their vile systems, and the Lord has given us the nucleus of a church, a number of believers at each of our stations. Many of these would, in regard to consistency, and faith, and talent, and exemplary conduct, be an honor to any church. Here is proof during the late and present wars and fearful rumors. Not one of these has turned away from us—all have remained steady. Rest assured, if we work and pray, God will not fail us. Those unparalleled judgments which have swept over India convey solemn admonitions, not only to our rulers, but also to our Church. They say to us, as well as to our rulers, "You have been unfaithful." God has been showing us by these how easily he can, in an hour, draw us from the field and give it to others. And remember, "His hand is stretched out still." Gujerati is at this moment in danger. Slumber no longer, lest the door be soon closed against us. If our ministers give their hearts to this matter, our people will not fail us.

Mr. McKee concluded his eloquent appeal amidst demonstrations of enthusiasm from all parts of the house.

RESOLUTIONS ON THE DEATH OF DR. BLACK.

At a late meeting of the Board of Domestic Missions, the following resolutions were presented by the Rev. Dr. Wilson, and passed heartily :

Resolved, That this Board has heard, with deep regret, of the death of the Rev. A. W. Black, D.D., one of its members, who departed this life in Sewickley, Alleghany County, Penna., on the 10th of last September.

Resolved, That in this dispensation of our Heavenly Father, to which we bow with submission, the Church and society, and espe-

cially his own family, have sustained a great and painful bereavement.

Resolved, That our departed brother will be long remembered, and held in esteem by the members of this Board, as a man, a Christian, and a minister of the Gospel of our Lord Jesus Christ.

Resolved, That we sympathize deeply with the widow and fatherless children of our dear departed brother, and commend them to the efficient care of the Father of the fatherless, and the Husband of the widow; while we would feel our own obligation to labor assiduously in the vineyard of our Lord.

Resolved, That a copy of these resolutions be furnished to the family of our deceased brother, and the Banner of the Covenant for publication, by the secretary of the Board.

J. A. CRAWFORD,
Secretary.

At the late annual meeting of the Western Presbytery of the Reformed Presbyterian Church, held in Bloomington, Ia., on the 24th of September, the following minute was adopted respecting the death of Rev. A. W. Black. D.D., which, as clerk, I was directed to forward to the Banner for publication.

The committee appointed to bring in a minute on the death of Rev. Andrew W. Black, D.D., of the Pittsburg Presbytery, would respectfully report as follows:

That this Presbytery has heard, with deep sorrow, the announcement of the death of their respected and beloved brother, Rev. Andrew W. Black, D.D., Professor elect in the Theological Seminary of the Reformed Presbyterian Church, which took place at his residence in Sewickley, on the 10th day of this present month, after a short illness of six days.

In the full maturity of his sanctified powers, being in the fiftieth year of his age, and in the twenty-ninth of his ministry, he was called off from the service of his God on earth, to see his face and serve him in heaven.

Therefore *Resolved*, That, bowing with submission to the will of God in this dispensation, we would hear his voice as addressing us in this providence, "Be ye also ready." "Let your loins be girded about, and your lamps burning; and ye yourselves like unto men who wait for their Lord."

Resolved, That, sympathizing with the widow and family of our deceased brother in their sore bereavement, we tender them our sincere condolence, and pray that God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, may comfort them in their trouble.

Resolved, That the Clerk of Presbytery transmit a copy of this minute to the widow of the deceased, and also forward a copy for publication in the Banner.

JOHN McMASTER,
Clerk of Presbytery.

Proceedings of a Congregational Meeting of the Reformed Presbyterian Church, Deer Creek, held Oct. 4th, 1858.

Whereas, it has pleased Almighty God, in his sovereign pleasure, to remove from our midst our dearly beloved pastor, the Rev. Andrew W. Black, D.D., in the vigor of his days, when his labors were increasingly blessed and useful; and whereas, we, as a congregation assembled, are anxious to record the high veneration and affectionate regard universally cherished among us for his precious memory, be it therefore

Resolved, 1st. That we deeply mourn the sudden departure of our much-loved pastor, whose labors here have been so acceptable and signally blessed.

The excellent gift of God, in the depth of his understanding, devoted to the prayerful study of the Sacred Scriptures, the lucid and powerful exposition of the Divine Word, the fervid eloquence and impressiveness of his sermons, the warm and steady friend and valuable counsellor, the accomplished scholar, of genial and happy temper, the enlightened advocate of the rights of man, and whose abilities were promptly enlisted in every good and noble enterprise in the progressive movements of the age, and in all, illustrating the many virtues of the eminent servant of Christ, we have lost in his demise one whose place it will be difficult to fill. His latest messages to us from the pulpit seem to have been pronounced with more than ordinary solemnity and impressiveness, and the passages of Scripture on which these were founded, we desire to have placed here in permanency for convenient reference. They are as follows: Isa. 33 : 20, "Look upon Zion," &c. 1 Kings, 18 : 24, "And the God," and Prov. 11 : 15, "The kingdoms," &c. Rev. 1 : 18, "I am he," &c. Isa. 55 : 5, "Behold, thou shalt," &c.; and Matt. 20 : 1-15, as a subject of expository lecture.

Resolved, 2d. That we bow in humble submission to the will of God in this deeply afflictive dispensation of his providence, feeling assured that our deceased pastor has made the blessed exchange in putting off this tabernacle for the house not made with hands, eternal in the heavens, and is, from henceforth, in that sorrowless state, blessed.

Resolved, 3d. That to the bereaved family we tender our cordial sympathies and condolence, and invoke in their behalf the abundant consolation of God our Saviour, and the cheering presence of his Holy Spirit, the Comforter. May he prove a husband to her "whom he has written a widow," and be the guide in "whom the fatherless will find mercy."

Resolved, 4th. That a copy of these resolutions be furnished to the family of the late Doctor Black, and also that they be published in the Banner of the Covenant.

Signed,

WILLIAM HUTCHISON,
Chairman.

ORDINATION OF MR. BOYD.

A COMMISSION of the Chicago Reformed Presbytery met in the Church at Somonauk, on Wednesday, the 11th November, to issue a call made by that congregation, upon Mr. Samuel Boyd. The commission consisted of Rev. Messrs. Morrison, Patterson, and McCorckell, and Mr. Isaac Kirkpatrick, ruling elder. Notwithstanding the threatening aspect of the sky, and the difficulty of travelling through the miry clay of prairie roads, soaked with a month's rain, the church was filled with respectable and attentive auditors who waited on the protracted services with respectful attention.

The commission having been opened by reading the Minute of Presbytery under which it was constituted, and by prayer, Mr. Boyd presented his certificate of standing and dismissal from the Philadelphia Presbytery, and was received under the care of the Chicago Presbytery. He delivered a trial discourse from John 19 : 19, 20 : "And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin." In which, after considering the design of this proclamation to give universal publicity to the great truth proclaimed, he presented a view of Christ's kingdom, as spiritual, universal, everlasting, and including every individual of the audience. The discourse was criticised, and unanimously sustained as a clear, powerful, and practical exhibition of the great doctrine of Messiah's headship. The candidate was then examined in the original tongues, reading, translating, and giving critical illustrations of the first Psalm and the first chapter of Hebrews, in Hebrew and Greek, respectively. He was further examined touching the grace of God in him, and concerning his skill in handling sundry cases of conscience, and commonplaces in theology proposed to him, according to the ancient usage of the Church; and his answers in all these respects being highly satisfactory, the commission proceeded to his ordination and installation.

The edict was served by Mr. Isaac Kirkpatrick. Rev. John Morrison preached the ordination sermon, from 2 Cor. 5: 20 : "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." He presented, I. *The Gospel ministry as an ambassador*, not deriving his authority from those to whom he was sent, clothed with official power by the Lord Jesus Christ, bound to adhere to his instructions, and required to keep up a private and confidential intercourse with his Sovereign Master. II. *His embassy*, as a public proclamation of the terms of pardon to rebels—an affectionate mediation for the reconciliation of enemies, and a restoration of peace, internal and outward, to man. The constitutional questions were then proposed by Rev. Robert Patterson, and the candidate was set apart to the work of the Gospel ministry by prayer,

and the laying on of the hands of the Presbytery. A charge was then addressed to him by Mr. Patterson, from 1 Tim. 4 : 15, 16 : " Meditate on these things; give thyself wholly to them, that thy profiting may appear unto all. Take heed to thyself and to thy doctrine. Continue in them ; for in so doing thou shalt both save thyself and them that hear thee." The charge to the people was given by Rev. John McCorkell, from 1 Thess. 5 : 12, 13 : " And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." After singing Psalm 78 : 67, &c., the benediction was pronounced by the newly-ordained pastor, and the members of the church came forward to give him the hand of cordial welcome. As we silently considered the long procession of immortals as it kept flowing through the aisles, the gray-haired patriarch, whose manly form had not yet bent under the weight of threescore years and ten, the aged mother in Israel, the stalwart ruling elder, the vigorous and intelligent young men, and the blooming maids who are soon to take their places in the battle of life, and remembered that all these depended on the Word, and looked to the minister of God, for comfort in sorrow, guidance in perplexity, warring against temptation, and instruction in righteousness, we felt as we never did before, the necessity for, and the blessedness of that promise given to the first ministers when entering on their work : Lo, I am with you always. May our young brother and his people ever experience the presence of the Lord.

R. P.

LETTER FROM REV. J. CALDWELL.

ROORKEE, June 22d, 1858.

MY DEAR BROTHER STUART :

I am very happy to inform you that the section of my chapel and school-house has now been under way for some weeks. The site is truly the very best that could possibly have been obtained anywhere, in or about Roorkee. It was worth while to wait nearly two years to secure it.

If any of my friends in America are desirous of contributing towards the building of this station, *now* is the time. The new building will cost, as I formerly mentioned, somewhere between fifteen hundred and two thousand dollars. A very large portion of this sum, as formerly reported, has been *collected* in this country. A part of these contributions, however, have been absorbed in buildings on the Mission premises. These funds, under ordinary circumstances, would by no means have been thus appropriated to purposes for which they were not originally intended, had it not been for the fact of the outbreak in the country last year, which rendered it unsafe to keep money on hand. Now, as soon as I can get funds from home to meet the expense of the buildings on the

Mission premises, I shall be able to return the school and chapel funds* to their original purpose.

I am thankful to mention that McLeod and I have frequently very large and attentive audiences, three days, in the bazaar. O that a portion of the Holy Spirit's influence, now being granted so abundantly in America, were poured out upon the heathen here!

The present state of things in America, seems in my humble opinion to indicate the very near approach of the millennium. May the good work continue in our beloved country, till it is *filled with the knowledge of the Lord*, till there shall be no need for one to teach his neighbor or his brother, saying, "Know the Lord," for all shall know him, from the least even unto the greatest.

Our prospect of the return of peaceful times to this lately distracted country, is, at present, as fair as could have been expected.

The rebels have just been driven from Gwalior, their last place of assemblage, with much slaughter.

May the good Lord grant, that soon peace may be entirely restored, and further bloodshed prevented!

Excuse this short note. Mrs. C. joins in kindest Christian regards.

Yours, affectionately,
J. CALDWELL.

LETTERS FROM REV. J. R. CAMPBELL, D.D.

MISSION HOUSE, SAHARANPUR, July 3d, 1858.

DEAR BROTHER STUART:

To-morrow is our communion Sabbath, and I am so much engaged, I can only write you a very hasty note. Your memorandum on envelope of May 3d, came to hand June 22d, that is in fifty days. Glad to hear that so many had been added to your church, partly, no doubt, the result of that glorious revival. Now is the time indeed, not only to stand up for Christ, but to *work* for Christ. We see in the mammoth tabernacle you have erected and dedicated in such an interesting manner, that you are determined to perform both those important duties. May the glory of the Lord Jehovah be displayed in that tent, by converting multitudes, and preparing them for the glories of the sanctuary above. The account you sent us of that dedication was most interesting. But, of all things, I most enjoyed the perusal of the funeral sermons, preached on the life and joyful death of the Rev. Dudley Tyng. That by his venerable and eloquent father was most affecting. I wonder how his feelings allowed him to go through with that sermon. For my part, at this distant point, and without the excitement of the occasion, I had to stop and weep aloud frequently. How I thank you for sending me that sermon, and others connected with that mournful, yet joyful event. I believe

* About nine hundred rupees.

for more than thirty years, I have not enjoyed a season of greater nearness to God, or stronger faith in his covenant love than when reading that remarkable sermon. When Dr. Tyng describes the faith of Dudley's dying mother in God's covenant secured to her for his children, and then exclaims, Mothers! mothers! &c., how overwhelmingly touching, and how true are his sentiments! What an honored man, to have had such a son! How true the sentiment as regards both father and son, "They that honor God, God will honor!" O, how I should like to mingle, even for a single day, in the immense and thrilling meetings you now hold in Philadelphia. May they long continue, and may the sacred influence spread over the wide world, and then we will have the glorious millennium in real earnest. Your Young Men's Christian Association seems destined to do immense good. Also see now the spiritual fruit arising from Sabbath-schools. These tender little ones, planted in the house of God, grow up and flourish, and when God's Spirit descends, like rain on the mown grass, they catch the sacred influence and come forward by hundreds, to fill up the ranks of God's professed followers. It is thirty-three years since I was deeply impressed with this truth, and now the results are far greater in the time, than I had then faith to believe. Go on, dear brethren, go on in this blessed work, and you shall yet see greater things still. Let the motto given you by your late departed friend, "*Stand up for Jesus,*" be always before you, and deeply engraven on your hearts. To this add, "*Work for Jesus,*" and let the world see that you are in earnest. Thus your example and your influence will be felt by unthinking mortals, and descend even to the very bottom of society. We are continuing in supplication here for the Spirit's reviving presence, and are determined in the strength of Divine grace to continue in the exercise until we participate in the gracious influences so bountifully enjoyed by our American friends. There is an abundance for us all.

MISSION HOUSE, SAHARANPUR, July 19th, 1858.

MY DEAR BROTHER STUART:

Since I wrote you (on the 3d instant), nothing of importance has occurred here. We have peace and quietness now in all this region of country, and, from all appearances, the rebels have been almost entirely subdued. They have been broken up and scattered in various directions, so that now they can hardly be said to have an organization. They have but few, if any, large guns in their possession, and but little of arms and ammunition of any kind. I fully believe the worst is all over; and that in future we shall have peace, and subjection on the part of the people; and I have no doubt, but all that has taken place, however horrible in itself, and painful to the Christian heart, will, in the end, greatly promote the furtherance of the Gospel in this dark land. We now see the true spirit of Mohammedan bigotry and Hindoo idolatry, even among a people somewhat civilized, and proverbially mild and respectful in their outward character. Nothing but the pure Gospel

of Christ can effectually benefit them, or any other nation, under heaven. The people here, *outwardly*, are more respectful to us than before, and large numbers attend daily at three places to hear the Gospel preached. This gives us encouragement. But, O for a day of God's almighty power, to convince and convert multitudes here! O for a time of refreshing from the presence of the Lord, such as you have in Philadelphia and other places through the United States! We are praying earnestly for this daily, and the Lord has lately given us some personal tokens of his gracious presence. But we are pleading with Him "to make bare his right hand and his holy arm before the heathen, that they may see there is a great and almighty God in the midst of us." Without the *special* influences of the Holy Spirit, all our preaching will not convert a single soul. But why should we not expect this special blessing on us, and on our labors? We do expect it, and we are now ardently praying for it; and, I am sure, many warm Christian hearts in the United States are seeking the same blessing on our behalf. This we are sure of, whatever may be the result, that praying breath will not be spent in vain. What a glorious time you seem to have of it throughout all your Churches! Let us have full particulars as to the progress of this great work.

Brother and Sister Calderwood are at present on a short visit to Dehra. As ever, dear Brother Stuart, yours in the Lord,

J. R. CAMPBELL.

LETTERS FROM REV. J. S. WOODSIDE.

DEHRA, NORTH INDIA, September 9th, 1858.

MY DEAR CHRISTIAN BROTHER:

For some time I have intended devoting a sheet to the expression of my sentiments regarding what is commonly styled "The Great Awakening."

This has been for some months a subject of intense interest to Christians everywhere, but to none more than your Indian missionaries. At first when we heard of this great work, I was inclined to look upon it as an ordinary revival, but as mail after mail brought an increased flood of intelligence regarding its steady progress, its silent character, and its extraordinary dimensions, I could not but join with other Christian brethren in wonder and praise to the God who had wrought it all.

How often during the past year of our sorrows and suffering in India, have we turned the eye of faith towards your highly favored land, then also suffering from pecuniary embarrassments of no ordinary character, little thinking we should so soon hear such astounding intelligence. We, perhaps, during that period, had our minds so full of our own condition that we could not sufficiently appreciate the extent of your sufferings in America. It seems certain now that God used that crisis in your mercantile history for the bringing about of the wonderful change which has since taken place.

How wise are all the dispensations of God's providence! Perhaps thousands may, throughout eternity, bless the day that God brought them into trouble and drew them to himself. Will it be the same in the history of India? Have the sufferings of last year been sent to prepare us for some signal blessing? Will it come in the shape of a large outpouring of God's holy Spirit upon these dry bones? Alas, I fear it. I fear we are not yet prepared. We have not yet humbled ourselves under God's mighty hand. Though a terrible destruction has overtaken us, we are not yet, as a people, seeking pardon and acceptance in the sight of God. The sword is still unsheathed, passions are still rampant, folly is still the order of the day among the vast majority of nominal Christians in India. At the time I write, our quiet valley is swarming with numbers of careless English officers, preparing for racing, dancing, theatres, and folly of every description, all to come off within the present month. Next month these thoughtless youths will be mingling in the deadly strife of battle, falling by the hands of a bloody enemy, and yet they will not think.

Oh no, I fear we are not ready for a blessing yet, and we may be called to suffer more, much more, ere we can be taught to recognize the fact that there is a God above who rules in the affairs of men, who doeth according to his own sovereign will, and who will not always allow his laws to be set at nought, and his sovereignty trampled under foot.

Pardon this digression, anticipating as it does the conclusion I wished to draw from a consideration of the facts connected with our *Great Revival*.

The points that struck me most in connection with that work were, (1.) The character of its origin.

(2.) The simultaneousness of the work in all parts of the country.

(3.) The occurrence of conversions at sea, at a time when the parties themselves could know nothing of the work going on at home.

(4.) The union of all denominations of Christians in furthering the common cause, and more particularly, the forwardness of those who have generally stood aloof from revivals.

(5.) The disuse of instrumental music in many of the churches in New England, the restoration of congregational singing, and the abolition of choirs.

(6.) The absence of all extravagance, and the solemn and majestic character of the Spirit's progress.

I might mention other details that deeply impressed me, but were I to mention all I might say in connection with each of these topics, I could not bring this letter into anything like proper bounds. I will, therefore, only stop to notice some inferences that I think may very legitimately be drawn from the whole.

1. I think from the demonstration of God's power here manifested, it is evident that the great problem of the union of God's people into something like one great fraternity, becomes more easy of solution.

Can the various denominations of Christians be brought to see eye to eye in things pertaining to Christ's kingdom and glory? "The Great Awakening" answers, Yes!

2. For the same reason, I see within the reach of the Churches a power with which to arrest and reclaim the outcast population of your large cities. What is that power? The Revival answers, It is prayer!

3. In this revival I see the safety of the American Republic. What can prevent a dissolution of the Union, and a general clash of political interests, ending in disruption and death? Your recent experience tells us that the Spirit of God can effect this.

4. I see here, too, the death of Slavery, that greatest of all your social evils. What can make the negro free? The Revival answers, The same power that elevated Onesimus from the slave to be the brother of Philemon.

5. I see here, too, the power that will enable our beloved Churches to conquer the world for Christ. What is that power? The same that has, within the last six months, broken so many hard hearts, and reduced so many proud spirits in the United States. The Spirit of God, breathing upon the dry bones, gives life and spiritual activity to all.

6. I see here the speedy establishment of Christ's mediatorial kingdom upon earth. What power will establish it? None other than that which cometh without observation,—the silent power of God put forth in the quickening influences of the Holy Spirit.

7. I see here the commencement of that "gathering from the West," which is the surest indication of God's immediate intention of extending similar favors to the East. The day of our visitation is dawning. We have been visited in wrath, and we are now suffering under the Divine displeasure. Let your praying multitudes come to our aid. Oh, let the thousands of praying Christians in America rush to our rescue. In your Sabbath-schools and churches, and halls of assembly, and theatres converted into temples of God, and tabernacle tents, in your public and private assemblies of every character, pray for us. Pray that our late afflictions may be blessed to us. Pray that God's Spirit may descend upon the heathen and convert them.

These are some of the results I hope to see from the work that commenced in America, but which I trust will encircle the globe. Its beginnings are even now felt in the British Isles. May it soon be here. May the blessed Spirit hear our cries, and speedily come for the salvation of India.

Ever yours in Christ,

J. S. WOODSIDE.

DEHRA DHOON, September 10th, 1858.

MY DEAR BROTHER McAULEY:

The rainy season has now drawn nearly to a close, and we begin to have colder nights, indicating that the sun is receding from our northern hemisphere, and that a relief from our hot weather

hibernation (pardon the anomaly) is at hand. After all, I know no better name for hot weather life in India. From April to October we are obliged to be comparatively shut up, and the feeling with which we hail the return of the cooler season, is somewhat similar to your own feelings on the approach of spring. During the past hot season we have all at Dehra been remarkably well. Occasionally, one or another might feel slightly indisposed, but nothing worthy of particular mention. I was myself the only exception ; and for the first time in six years, I was again laid aside for a week or two, in July and August. On the 18th of July, I had been engaged in a long morning service, including the baptism of a native convert. The day was extremely hot ; but towards evening, we had a delightful shower, that cooled the atmosphere several degrees. Our communion was at night ; and in order to enjoy the cool fresh air after the shower, all the doors were thrown open. I sat, during the preliminary services (conducted by Brother Herron), opposite a door. I then rose and spoke for some time, in the same place. I felt that I was catching cold, but did not think anything of it. Nearly a week passed and my throat still troubling me, I was obliged to call in medical aid. It became worse and worse, and for two weeks I suffered great pain, and had no little difficulty in swallowing anything in the shape of food or medicine. I am thankful to state, that it yielded to treatment, and as soon as I could open my mouth sufficiently to allow the application of caustic, the swelling soon disappeared. I am now all right again, but the throat is still a little tender, and I could not stand much outdoor speaking as yet.

The baptism referred to above is that of a young man, whose case is a most interesting one, and which may be a subject of a separate notice at another time. He is at present writing an account of his former life, from which I may send you some facts soon. He was last year on his way to a celebrated shrine, as a pilgrim, when he met a party of Christian fugitives in the jungles of Rohilcund. He attached himself to them, helped them to hide, and aided in protecting and supporting them for four months. He never left them till he delivered them in safety at an English camp. During that time one of them taught him Christianity, and God's Spirit seems to have brought home to his soul the faithful instructions of that fugitive man of God. The pilgrim professed his faith in Jesus Christ, and that, too, in the midst of this Indian rebellion, and surrounded with foes. He was sent to us for instruction by a gentleman who took an interest in him, and after a course of instruction and thorough examination he was baptized, as above stated, on the 18th July last.

He is now about to return to his native village, with the view of teaching the Gospel to his mother and his brethren, and he seems confident of success in winning souls to Christ. He is likely to receive some reward from Government for his devotion to those fugitives, ten in number, and I look forward with much hope to his future career.

Our labors are going forward as usual, but there is nothing

worthy of special notice in connection with them. The girls' school is this year larger than it ever was before. About twenty-five heathen little girls are under Christian instruction during the week, and most of them attend the preaching on Sabbath.

At Dehra we have peculiar advantages for female education, and we have often thought that a boarding-school, conducted on the same plan as those in Ceylon and Southern India, might be very successful here. In this valley, the poor people are in the habit of selling their daughters for the worst of purposes. I have already rescued four pretty little girls from this fate, and have them in the Lodiana school. For twelve or fifteen dollars, a mother will give away her child to any one. This, of course, is not tolerated by Government; but it is done, in spite of all law, privately. I have thought, if we had the means of offering to take charge of these children for a number of years, and relieve the parents of the expense of feeding them, that we might get numbers of them made over to us, and could in this way strike a deathblow at the above-mentioned horrible practice. Yesterday a poor woman, with two children, a boy and a girl, sent word that she wished to come and live with us, and make over her children to the schools. Another old man, with a nice little boy, is hanging about with the same intent. This old man wishes to be baptized, but I am suspicious of his motives. I fear, it is a support for himself and his boy he wants. It is difficult to know what is duty in some cases; but I do think that some plan of rescuing these doomed little creatures, would be worth our attention and your support.

At present there is a kind of a tea-mania in this part of the world. Tea succeeds so well in this valley, that a great number of cultivators are coming forward and buying up tracts of land. Several companies are in course of formation, and it is likely that within the next twenty years the Dhoon will become a great *tea-garden*. We have often been urged to commence a plantation and employ native Christians in cultivating it; but, as yet, we cannot consider it our duty to turn from preaching to table-serving in this way. I am not sure, however, that it would not be an admirable employment for a Christian colony, and it may become a necessity with us some day, to organize some means for employing Christian converts. Major Read's Christian colony now numbers about one hundred souls, and more are coming in. He is very confident of success in his undertaking.

The country is still unsettled. War is still the order of the day. Blood still flows. But, we fondly hope, the ensuing cold season will witness the end of it. Then, I trust, we shall see a great change initiated. You have seen that the East India Company is now no more! The crown of England is now responsible for India. May God grant that a change of policy may be the result! We want a Christian policy in the Government, and true Christianity in the hearts of our rulers and people. God's Spirit alone can give this. Pray that it may be so.

I remain, as ever, yours, affectionately,

J. S. WOODSIDE.

LETTER FROM REV. W. CALDERWOOD.

SAHARANPUR, 19th June, 1858.

MY VERY DEAR BROTHER FINNEY:

By the date of the slip which is pasted on the preceding page, you will see I commenced to reply very promptly, but was interrupted. The fact of it is, I am trying to acquire the language as soon as possible, and every day and night is on before I get through with my proper missionary duties, under which I class the acquisition of the language of those to whom I wish to preach. At the daily bazaar preaching, I usually preach or talk at least half an hour, but not nearly so fluently as I ought to. I have several letters from America dated in 1856, not yet answered. I believe it is not an uncommon error for missionaries to spend too much time writing home; but I intend to say something of this in the Banner some time, and need not say more. In glancing over your letter I see two or three things to notice. You speak of Hugh Small uniting with your congregation. I have lately heard of him as living in Philadelphia. Has he removed permanently? I should be glad to hear of your retaining such a man. You say in reference to our correspondence, "Now, Brother Calderwood, you might have had just as many letters from me, such as they are, as you wished, if you had just said the word." Now, dear Brother Finney, you will please pardon me this time, and if you reply as frequently, I will promise to make very vigorous efforts not to be as long in replying to yours again as I have been this time. As I understood your letter, you had besides Messrs. Dodd and Ambrose, four other young men in some way under your care, preparing for the ministry. You deserve under God no little credit for living so well up to what I remember you considered as a pastoral duty much neglected. If every pastor would have six on hand all the time in preparation for the ministry, we would soon have an addition to our force in India. Go on thus, and God will most certainly bless your efforts. I just notice that you expected your Brother Graham to be licensed in a year from that time. Do not let him think of anything short of India. Never was the cry here so urgent as now. Various considerations show this. Not the least among them is that the Propagation Society of London—a rank Puseyite affair—are talking of sending out thirty-five or forty additional missionaries *at once*. Who wishes to have semi-Popery established here? That Society sees the state of affairs, and that Christianity here *must* receive a great impulse from the late rebellion. Greater wonders have been seen, than if, within ten years, the popular fashionable religion of India should be Christianity,—at least in *name*. Its vitality, I believe, will very much depend on the efforts of Evangelical churches within three or four years. The seed-time cannot be much beyond that. If the "Great Revival," in America, will only effectually break up the worship of *Mammon* in the Protestant Church, and it should return to the devotedness and self-

sacrifice of primitive Christianity, how soon would we see the mountain of the Lord's house established above the mountains, and all nations flowing into it! O glorious time! May we not hope to see it, even in our day? We do not half appreciate the privileges and responsibilities of our age. In such thoughts of late, I find myself constantly turning with anxious hope to the revival in America.

By a number of the "Tribune" we learned that you had a daily prayer-meeting at your church at one time. Without doubt, that would only continue a short time; but I see no reason why it might not continue long enough to leave a permanent impression on your congregation. I anxiously wished to hear more of it. If it will do any good, you may assure your people that special prayer is often offered in India for them and their pastor. I know this great movement will be a great joy to you, unless your flock has not shared in the blessing in proportion to others, which I can scarcely think probable. I do wish you to write immediately, and let me know how it is. I have often imagined you as greatly carried away in the movement of the Spirit of our dear Saviour, and reaping a large harvest in your own corner of the vineyard. May God grant this!

The account of the general movement has rejoiced us beyond measure. I can say for two, that, in reading the details, we have often found utterance choked, and could only give vent to the gush of feelings in the watery eye and the silent praise and thanksgiving and prayer. O that that great outpouring would spread, till the whole earth should feel its power, and nations should be born in a day! Well, I presume, we may feel assured that that glorious time is not many ten years distant. But can we also feel assured, that the Church is not to have her trials—and, it may be, most severe ones—before that event? May not the Ruler on high be only preparing you now for some great struggle?

21st June.—Dear Brother! I have just refreshed myself by the fourth and fifth perusal of your glowing letter;—but I have not time to extend this. Every line I write is so much taken from the study of the language, which I *must learn* in order to *preach*. I can see, distinctly, in your letter, several streaks of the dawning of that great revival which you have been blessed with, especially the closing line, "The day of Pentecost is near at hand; we shall soon stand still, and see the salvation of God!" How true this has been!

But, dear Brother Finney, mourn with me; for we here are still in the valley of dry bones. We have had divine calls of the most startling kind, but we are still *dead*. True, the wives of our native Christians have lately, Mrs. Calderwood says, shown much more earnestness in religion, than ever she saw before here, and have started a weekly prayer-meeting among themselves! And this is hopeful! They have had one with Mrs. Calderwood during the past two years, which she enjoys much. But if all our native Christians would only arouse to the earnestness of a Paul, we would

soon see, I have no doubt, converts by the hundred. But if we missionaries were more alive, we might expect more from the "natives," both Christian and heathen. O for that glorious "Pentecost!" From prophecy, and general providences, it would seem to be not many years distant, but looking simply at the state of religion in this land, it might appear some *centuries* distant yet. But the Lord will come in his own time! He will not tarry!

Dear Brother, pray for us! I confidently trust that your congregation, have approached much nearer to the Dispenser of blessings than ever before; you are just in the position to pray for us, and I know you do it.

You will probably have heard that Gwalior,—a large tract of country ruled over by a native king friendly to the British—has joined the rebels, and the king, Scindiah, has taken refuge in Agra. This interrupts our *direct* overland mail route; but I hope, no great evil to us will result from this Gwalior revolt. I have been greatly interested in studying God's providences in this land. Just notice one thing, which I have never heard or seen noticed anywhere. The *Brahmins* have been the great upholders of *caste* in this land, and the *Mussulmans* have been the open bitter opponents of Christianity. Well, from the beginning of the Mutiny, these two classes have been killing each other at the rate of about five hundred daily, one way and another. The other classes, who will more readily embrace Christianity, are not suffering to anything like the same extent. Did God have Brahmins and Mohammedans chiefly enlisted in the British service so as to rid this land of them, in preparation for his reign throughout the earth? Why not? He has done such things before.

But it is mail time.

Mrs. Calderwood joins me in Christian love to Mrs. Finney, yourself, and all near you interested in us or our work.

May God bless you all.

Affectionately, your brother in Christ,

W. CALDERWOOD.

CHRIST AMONG THE POOR.

SUPPOSE that the Saviour were to visit our country amid signs and demonstrations of his glory that none could mistake or resist. What, think you, would be the reception with which he would meet? There is not, perhaps, a palace or mansion in these realms to which he would not be invited. Warm and earnest requests for his presence would pour in from every quarter. Even worldly men, who are never reluctant to give entertainment to goodness when it has acquired renown, would vie with Christians in their endeavors to welcome the Lord of glory. The swiftest steeds would be for him—the softest couch would be for him—the richest viands would be for him—wealth would unlock her treasures, and lay them at his feet. The honor he would confer would be felt to bear proportion to the degree in which he laid men under obligations to serve

him. He would be urged and entreated to demand more and yet more. Many a fountain of liberality hitherto sealed would burst forth and flow as with an exhaustless fulness. Even Avarice herself would be betrayed into a momentary generosity, and Poverty would strip herself more bare, and forego even her scanty meal, that she might pay her homage to the King of kings;—who then would be found complaining that the Saviour's needs imposed an oppressive tax upon his people? And yet, dear brethren, is not the Saviour here? Do we require the carnal and sensuous manifestation of his person to convince us of his presence? Are we forgetful or careless of the blessedness pronounced on those who have "not seen, and yet have believed?" Is he not with his Church "alway, even to the end of the world?" Is he not seen in every poor, famished, oppressed, persecuted disciple? Could he be nearer to us? Could he see us with a clearer and more searching eye? Could he speak to us with tenderer words? Could he support us with a stronger arm, were he, as heretofore, "manifest in the flesh?" Verily, the Lord is here! The Lord is here! If he is not seen by fleshly eye, he tests us all the more. And though I have spoken of the generous and importunate hospitality which would welcome the visible advent of the Saviour to our land, I must now say that in all this demonstration there might be no more of true affection than is even now displayed. Would the fact that worldly men opened to him their houses prove that they had opened to him their hearts? Or would the increased benevolence even of Christian men indicate an intenser love for him? The influence of a carnal consideration would account for both the one and the other; and the holiness of our motives, and the reality of our affection for the Saviour, are more conclusively tested now that he is unseen, than they would be were he to become a denizen of our world. Would you feed him if he were hungry? He is hungry in his disciples. Would you entertain him as a guest, were he to come as a stranger? He is a stranger in his disciples. Would you give him the best you have, and as much as a burning affection could spare? He demands it now, and demands it on behalf of every agency, by which his kingdom is being spread through the world.
Rev. E. Mellor, London.

Editorial.

THE CLOSE OF THE YEAR.

THE year about closing has been an eventful one, to the Church of Christ and the world at large, and in reviewing the past, there are causes for sadness and rejoicing. As a Church, we are clad in mourning, by the hand of death among our ministry. The removal of Rev. Dr. Black, for various reasons, filled our house with mourning, and while we yet hear the voice of weeping on his account,

another wail comes in from the recent demise of Rev. E. Cooper. Besides, another beloved brother, Rev. T. W. J. Wylie, is still laid aside by indisposition, from active service. God is speaking to us by these providences. He has a controversy with us. Let us wait and see the salvation of the Lord. We are not, however, without encouragement. While the ranks of the ministry have been thinned by the death of two esteemed brethren, during the past year, three have been added; thus God is fulfilling his promise to the Church. "Lo, I am with you alway." We believe also to an extent, prosperity is in our palaces. In common with others of God's people throughout the land, many of our churches have shared in the showers of blessings which have fallen in the "Great Awakening." Our beloved missionaries and their families have been spared amid the fearful slaughter prevailing around them. "Bless the Lord, O our souls!" In view of the past, let us be encouraged, and go forward.

THE UNION.

THE first article in the present number, which has been in type over two months, the press of India letters, and other matters, prevent us from presenting a brief article, promised in our last, on Union: this will appear in our next, with other articles now on our table; for, as we have already said, we have no desire but that the Church should hear what has to be said on this subject. A brief note has been received from "A." in reply to our strictures in the last number. As it is almost entirely of an explanatory personal character, we deem it unnecessary for publication. And, moreover, in the present number we have not space.

Some of it also would call for a reply personally. And we desire to avoid all such in the Banner. Our strictures were offered simply against what we still believe a groundless accusation, and would not in any other case have been offered. We are glad to hear that "A." declares that "report" has been mistaken, with reference to the communion at which it was said he was present and assisted, when members of another ecclesiastical organization were invited to commune. On his account and others, we announce this with pleasure. It is to be hoped that in the subsequent discussion of this subject, all personalities will be avoided. Can not men discuss principles, and lay aside personalities? The subject is an important one. It should not be trodden down summarily or hastily. Let the matter be calmly weighed. And we anticipate the issue.

ORDINATION OF MR. BOYD.

OUR readers will learn with pleasure of the ordination of Mr. Samuel Boyd, and his installation as pastor of the Somonauk con-

gregation. In his past career he has been distinguished as a student, and we augur great things for him, if spared in the future. May the richest blessings of our covenant God rest upon the young pastor, and his charge.

INSTALLATION OF REV. THOMAS JOHNSON.

By a letter recently received from a member of the Pittsburg Presbytery, we learn that that Presbytery installed the Rev. Thomas Johnson, as Pastor over the Pine Creek Congregation, during the past month. Mr. Johnson has but lately united with us. He comes with high recommendations, with experience as a pastor, and with ability as a preacher. We wish him and his charge every success.

DEATH OF REV. E. COOPER.

It is with sad feelings we record the death of Rev. E. Cooper. This event took place at his residence, in Cedarville, on the 13th of November. He died of dropsy in the chest. Mr. Cooper has been laid aside for some time by illness, which has at length terminated fatally. With the widow and fatherless we deeply sympathize, and commend them to Him, who has promised to be a husband to the widow and a father to the fatherless. We hope in due time to have a tribute worthy of the man from the pen of some of his co-presbyters. Let us hear the warning, "Be ye also ready!"

NOTICES OF NEW PUBLICATIONS.

THE LAST DAYS OF JESUS; or, The Appearance of our Lord during the forty days between the Resurrection and the Ascension. By T. V. MOORE, D.D. Richmond, Va. Philadelphia, Presbyterian Board of Publication, 821 Chestnut Street. 12mo., pp. 300.

LIKE many others of the Board's publications, this is a beautiful and most valuable and interesting book. The author carries the reader with him over the various scenes transpiring at the appearances of our Lord, between the resurrection and the ascension, and presents circumstances, scenes, characters, &c., in a graphic, instructive, and interesting manner. The subject is a delightful one, and Dr. Moore has done it much justice.

THE RESOLVE OF A FAITHFUL MINISTRY. A Discourse delivered before the Eastern Reformed Presbyterian Church, in Ireland. By the Rev. HUGH STEWART NEWTONARDS. Published by request of Synod. Liverpool. Peoples Brothers, Great Howard Street.

THIS Discourse is founded on Isaiah 62 : 1, in which the preacher

discusses, with clearness and vigor, some of the characteristics of the resolve of a faithful ministry, such as a strong attachment to truth, a large amount of public spirit, to rest satisfied with no measure of reformation attainments short of a perfect reform, a large amount of moral courage. It is an able discourse, worthy of its author, and the respected body in whose presence it was delivered.

THE PURITY OF DIVINE WORSHIP ADVOCATED, AND WILL WORSHIP CONDEMNED; or, the Songs of Zion alone, and not uninspired Hymns or Paraphrases to be employed in Religious Worship. By the Rev. JOHN P. MARCUS. Ballymoney (Ireland). Part I. Liverpool. Peoples Brothers. Price twopence.

THE subject of Psalmody is just now receiving large attention from the Christian world. Mr. Marcus takes the view, and sustains it with a great deal of ability, long held by the Reformed Presbyterian Church,—the exclusive use of the Scripture Psalms in the worship of God.

THE MISSIONARY. An Address before the Society of Inquiry of Monmouth College.
By Rev. D. A. WALLACE, President of the College.

THE Missionary, his Work, his Qualifications. An address well calculated to do good wherever it is read.

OBITUARY.

DIED, in the vicinity of Bloomington, Indiana, on the 13th of June, 1858, WILLIAM WOODBURN, in the thirtieth year of his age.

William Woodburn is the fifth of a family of eleven, whom death has removed during the last ten years. A mother, a brother, a sister, a father, have been followed to the grave, and now another brother, who had been left as the head of the household, has been called to his eternal rest.

While those who are left behind, feel deeply the bereavement, they have great consolation from the evidence given, that those who have gone, have exchanged a state of mortality for one of eternal rest. The subject of this notice was born in Chester District, S. C., and moved with his father's family to this place in the fall of 1830. Having been brought up in the knowledge of the Lord, when he came to man's estate he made a public profession of his faith, and maintained a walk and conversation becoming the Gospel. On his deathbed he freely conversed about his decease, expressing his firm trust in God, his Saviour, and the consolation he experienced from the principles of the religion which he had professed. To him Death, deprived of his sting, was not the king of terrors, nor over him could the devouring grave boast of any victory.

“Blessed are the dead who die in the Lord!”

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